

LONDONS DOVE:

OR

A Memoriall of the life and

death of Maister *Robert Dove*, Citizen and

Marchant-Taylor of LONDON, and of

his severall Almshouses and large

bountie to the poore, in

his life time.

He departed this life, on Saturday the 2. day
of this instant Moneth of May, 1612.



LONDON

Printed by Thomas Creede, for *Ioseph Hunt*, and are to be
sold by *Edward Marchant* in *Paules Church-yard*,
at his shop over against the Crosse. 1612.

LONDON:
DOVE:

A Memoir of the life and

deeds of Mr. John Doves, a

Member of the Society of Friends

in the County of York.



By John Doves, Esq.
of the County of York.

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TO THE RIGHT
WORSHIPFULL SIR IOHN
SWINNERTON KNIGHT, ONE
of the Aldermen of the honorable Citie
of London.



Having drawne certaine particular remembrances, of the bountie and charitable Almes-deedes of Maister Robert Dowe, lately deceased (done all for the most part in his life time.) And they being digested into a volume (although little for quantitie, yet not vnwor-

thy to be committed to memorie) I thought they could not be better bestowed then vpon such as held commerce with that company, or were Heads of that body, whereof he continued a longtime a worthy member.

Amongst which, I haue selected you from a number of others, and am bold to present this little labour vnto you, as a brother of that Societie, and one that can well iudge both of the Relation, and the truth thereof.

The chiefe and farthest point that my intention seekes to arriue at in this, is but to leaue to Posteritie

THE EPISTLE DEDICATORIE.

a deserved Testimonie, and commemoration of his
seuerall liberalities, to the intent that the hand of
Mercy which Heauen (in him) hath stretcht forth
ouer distressed people, being duly considered: Others
(to whom God hath plentifully giuen his blessings)
may be stirred vp to trace him in the like steppes of
true Charitie, and be encouraged to looke into their
owne Soules betimes, and to imitate him in the works
of pietie.

It is my Loue that makes tender of this vnto you,
which I pray receiue with such good acceptation :
As with my best affection, it comes and is bestowed
vpon you: Thus humbly referring my selfe to your
censure, I rest

Deuoted vnto your worship,

Antho: Nyxon.

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LONDONS DOVE,

OR THE MIRROVR OF MARCHANT-TAYLORS.



Alling to minde the finall end of
mans Creation, (which is) to glo-
rifie GOD, and to edifie one an o-
ther in the wayes of true Pietie;
I thought it a dutie, as well in re-
spect of the one, as in regard of the
other; to publish this rare & won-
derfull exāple of the vertuous life, &

Christian death of M. Robert Doue; Citizen & Mar-
chant-Taylor of London: who whilst he liued, was
a Spirrour of Charitie, and now being dead, is a true
patterne of perfect Christianitie; But how I may be
bolde to lay colours of commendation, (though neuer
so fresh, true, and liuely) on the picture of his Boun-
tie; drawen forth by the cunning hand of his worthe
deedes, (or at least, the deedes of his hand, vpon the
seuerall Tables of needy persons; I am in doubt,
since by these colours of mine, his glorious Picture
may be much obscured, that of it selfe is so faire and
beautifull, as the hearts of all admiring it; Their
Penues in priuate, and Tongues in publique, are
bused to write in short, and speake at large, of the
worthines of the same.

Notwithstanding, It being such, that extracteth
from the Tongues of euery one, this Confession:

Huius

Londons Doue.

Hinc similem non vidi ; I haue not scene anie like to
this man : And moze also :

Nulla ferem similem Secla futura tibi.

The Age to come (it's like to bee)

Will neuer bring the like to thee.

And such being the condition of euery good worke
of bounty (as Almes-deede, or such like) that it leaues
a perpetuall Impression behinde, that Posteritie may
see in succeeding times, the venerable foot-steps of such,
as haue trode the pathes of precedencie in true Love,
and Charitie : Let vs now behold, what liuely Prints
this happy man made (euen in his life time) by the sun-
ny Camps of his manifold bounties ; That the times
present, & future Ages, may both imitate and admire
the same. This Phrase of Scripture may be duely
attributed vnto him, *Manie haue done veriously and
bountifully, but thou surmountest them all* : What Tree
may moze iustly make compare with the Tree of this
mans blessed life, then that which like an Heauenly
plant, growing vp in an earthly soyle, beareth twelue
manner of fruites, euen *twelue-times* monethly in the
yeare. The very Leaues being for Medicine, as the
Fruit is for meat ; For hee in good works was so fruit-
ful, that hee spread forth his bzaunches, with their
fruits, after severall manners, vnto thirtene sortes of
persons ; Feeding them twelue times also monethly in
the yeare : that is, All the yeare long, with meat & medi-
cine ; As wth such *Fruite*, & *Leaues*, as his Tree afforded.
Preseruing the sound in health, ridding the diseased of
infirmities, and so continuing both in life. By which
they cease not with thankfulness, to liste by this voyce
to Heauen : Oh how happy Creatures are wee, that
euer hee was borne ; And thrice blessed hee, that euer
hee so liued, to helpe (in number) more distressed
members of the Mysticall bodie of *CHRIST*, then
were the members of his owne naturall bodie.

Prou. 31.

Reu. 22.

*His 12.
almesmen.*

London's Doue.

To speake of his godly life, it was such, as gained the rare commendation of all that knew him, as well for his wisdom, as for his honestie, gentleness, and affabilitie: And about all, for his fervent zeale which he bare vnto Gods word: for his whole heart was bent to seek the Lord, His legges were alwaies willing and readie (so long as they had abilitie to performe their dutie, to carrie his aged bodie to frequent Sermons, and heare diuine seruice: His whole delight was to be conuerfant in the Scriptures, and to meditate vpon them day and night. Insomuch (as while his sight serued) he was seldome or neuer found without a bible or some other good booke in his hands: And when that failed him, he would spend his Time in conferring, talking, and reasoning of the word of God, and of Religion, and especially of places and points that did most concerne his latter end, and mortaltie: Asking what is the Sense of this place? what of that? How may this place be expounded, How that? What obserue you of this point, and what of that? So that he seemed to be as it were rauished with the same Spirit that David was, when he said,

The Zeale of thine house hath eaten me vp.

O happy Doue whose soule is a sacrifice to God, and in whose flames so many poore mens prayers are slowne vp to heauen.

Blessed maist thou be, as by beholding thy selfe to be so graced of thy God, as by seeing thy sinnes, to cleaue vnto the pavement through humilitie: and by bestowing thine Almes, to reach vnto the firmament through thy liberalitie, and bountie, hearing the words of that message once brought to Cornelius his eare, sounding a fresh in thine heart. Thine *Act. 10.* Almes haue ascended before the face of God. Ascending vp, to be rewarded, and yet abiding below to be renowned.

Londons Doue.

renotoned. Ascending vp, That God may shew his faithfullnes in performing no lesse thē he hath promised in, rewarding moze tenne thousand folde then is deserued: And yet abiding belowe to be renou-
ned. That thy woꝝkes staying here amongst men, God may thereby be glorified, who is in heauen amongst his Angels. God woꝝkes here outwardly per-
formed, declare and shew forth Gods great graces, wherewith his Saints on earth are from heauen in-
wardly beautified. Euery good woꝝke of theirs sweetly spiced with faith, abiding with the distressed members
of afflicted Iesus, bæing as a comfortable ball of Balme vnto them: but ascending vp vnto God, comes to be in his Posttrills: the very odour that smelleth sweet.
It were to be wished, that his good minde might be a motiue to men of greater Reuenues and abilitie to imitate the like deedes of charitie, and that the saying of Ierom (verified in his daies) touching the pietie of people, may not be alluded to our Time. *Pars imbecillior vincit robustiorem.* The weaker part doth ouer-
top the stronger. Meaning in relieuing the poore, and yelding succour to the distressed.

Phil. 4 18.

Of

Londons Doue.

Of 13. aged men, to whom he giues yearly 20.
nobles a peece, and at the end of eury three
ycaire, to each man a gowne.

What the monuments are of his bountie and
liberalitie, the tongues and prayers of poze
and aged men doe testifie, (whereby there are
some of them almost become infants againe,) & doe
declare, and the meate in their mouthes, and cloathes
to their backs doe actually testifie vnto the eye, that
which their words doe openly giue testimonie of vnto
the eare. They that befoze had taken vp this Lamen-
tation, *we are aged, succourles, & fallen into distresse*
and miserie, may now cease their dolorous complay-
nings, and for the comfort they receiue by their boun-
tifull Benefactor, they may turne it into this sweter
songe of ioi, *Loe: It is not with vs as it hath bene:*
we that were afflicted, are now comforted, our hea-
uenly father hath cast a louing looke vpon vs, and hath
sent vs, a second father better then our first father vn-
to vs. Oh what greatnes is this? *vera magnitudo,* &
uen very greatnes indeed: *Tueri infirmos:* Thus to de-
fend the weakest: Thus to maintaine the poorest: This
is the very ableness, and the most true power a man
can haue giuen of God, *Eos defendere qui nihil possunt:*
To defend them from the rigour of distresse & extrea-
mitie, who are least able to resist necessitie. Oh goodnes
truely good, & surely great in him, *Benefacere sine merito*
remuneratōis, & absque spe omnis retributōis. To doe
good, (yea and so much good, without all desert of theirs
that might call for reward at his hands, or without
hope of his, to receiue recompence at theirs. But his
heartes loue to God (which being true loue, is the very
desire, & delight in doing his commandements) con-
strained and vzed him (oh blessed constraint & happie
violence)

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Gen. 48.

violence) to doe all the good he hath done. This vertuous man knowing these poore aged and impotent men, to be least able to helpe themselves, dealt with them, as Iacob did with Ephraim, of whom we read thus: That when Ioseph had set his two sonnes, Manassah, and Ephraim, the elder on his right hand, and the younger on his left, for his father to lay his right hand on the head of the elder, and giue him the principall blessing, Iacob, beyond the expectation of Ioseph, crossed his Armes, laying his right hand on the younger, and his left hand on the elder, being led thereunto by a foresight of things to come, that was clearer and better, then was his insight into any thing present.

So this most godly father, being presented by the world, both with rich and poore, The rich at the right hand, (euen his able friends and kindred) and the poore at the left (euen aged persons, and impotent widowes) he beyond the expectation (because beside the custome of the world) crossed his armes (as it were) of abilitie laying his right hand of bounteous liberalitie on the poore, and giuing them his principall blessing. But his left hand of gratuitie, on his well able kindred, and friends: the foresight of his Soule (illuminated by diuine inspiration) being clearer to behold future things, then were the eyes of his humane reason to behold things present. Beholding euen for the very present, this honorable title, *Pater pauperum, miserorum adiutor*, The father of the poore, and the helper of men miserable: Engrauen on Gods fatherly helping hands, as well as *Dominus Dominantium, & Rex Regum*, The Lord of Lords, and King of Kings, engrauen on his powerfull thigh. And beholding also for the which is to come, The day of the Lord, called *Magnus ille dies*, That great day. And the

Rev. 19. 16.

LORD

Londons Doue.

Lord himselfe at that day pronouncing the sentence of his Iudgement on all, according to their works of mercie, or obduracie, towards his poore distressed members, giuing or denying them the ioyes of heauen, as they haue giuen or denyed the comforts of this earth, vnto the indigent and needie. Taking all good or euill, as done vnto himselfe.

Thus he hauing shewed his bountie and charitable Liberalitie vnto his impotent, and aged creatures, Wormes and no men; euen the children of men that *Psal. 22. 6.* are but Wormes. They to cleare themselves of vnto *Iob. 25. 6.* thankfulness towards their good God, for him doe acknowledge his wonderfull rich gift and worthy Talent, which he gaue in his life time, into the hands of his Companie, to endure for euer; Namely, to each of them, (being 13. in number,) the yeerely pension of five pounds, thirtene shillings and foure pence, and to euery one of them a seuerall Colone, at euery thre yeeres ende. Bringing not onely meanes to maintaine their bodies by the staffe of his Bread, but their Roynes also (as Iob speaketh,) to be warmed with the Fleeces of his Sheepe.

Chap. 1. 20

Of his Charitie to threescore poore Widowes, in the Parish of *Saint Buttolphes* without *Algate*, and to sixe men, who haue euery three yeeres seuerall Cloakes, and foure Nobles a yeere for euer.



Amongst many others towhome he hath relieved, let it not be forgotten what he hath done to poore distressed widowes, who hauing receiued an Annuall portion fro this their godly Benefactor, doe continue their thankfulness in that remembrance

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membrance. Their neede succoured, cryeth every
houre in their hearts, to put them in minde of their
dutie, and their reliefe vnderstandeth them not. to be vn-
thankfull for so great a benefite. They from whome
God had taken the helpe of their Husbandes, be-
ing left in care and sorrowe for their losse, and in di-
stresse for want of maintenance, were often enforced
with teares to lament their miserable estate, forsaken
of friends, and through pouertie despised of kinned.
They had no abilitie to helpe themselves, & olde age
denied the strength of body, to labour for their lining.

In this extremitie they were comfortles, sauing in
the hope they had of Heauen, and Celestiall ioyes, of-
fering it would please God by ending their liues,
to giue end to their miseries. But as the Lord neuer
forsaketh such as trust in him; So in his good time, he
prouided meanes for their succour, by rasing vpp the
heart of this his deere Seruant, to regard them with
compassionate affection; and to stretch out his merci-
ful hands, to succour their bodies beaten with sorrow.
God blessed them by his earthly giftes, whome he had
blessed by his heauenly Graces; By his handes hath
the Lord wiped away their teares, and breathed newe
life into their hearts laden with griefes.

The loue of Ionathan neuer more appeared to his
deare friend Dauid, then his loue hath bene manifested
to *CHRISTS* poore members; wherefore it may be
saide of him, that the candle of his faith was not hid
vnder a bushell, but hath burned most bright, to the
good example of others. Hee like a true Steward, hath
performed his dutie; Hee hath nourished Children;
Hee hath lodged the Harbourlesse; Hee hath giuen
comfort to the succourlesse; Hee hath ministred to
them that were in aduersitie; and continually giuen
to every good worke. It resteth now that these relea-
sed

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sed persons doe yelde continuall praise to GOD, for so gracious a Benefactor; & daily pray that the number may be increased, that the poore may be respected of those that are honoied in the Gates, and the crie of the needie may cease in the streetes. And to the ende that this charitable deede may not be thought vntwo;thille bestowed vpon them who are now relieved, that besore were distressed, It is expedient they should so behaue theselues in their actiōs, as God thereby may be glorified, & others by their exāple, brought frō vice to vertus. Their mindes that besore were clogged wth care, wanting y^e which was necessary, by which they were made vnapt, either in outward action, or inward thought, to serue their God; is now freed from that heauy burden, by the workes of this reuerend citizen. So as they haue now no let, but as the Psalmist saith, *To set their delizhe in the Law of the Lord, & to exercise themselves therein all the dayes of their life.*

Besides his yeerely Pension allotted to these thre score Widowes, which is, vi. s. viii. d. per annum, for ever: besides other allowances, He hath also left order towards the continuall maintenāce (which was begun in his life time) of .i. poore widowes in Berchāstalls Almshouses on Tower hill. And to fife poore men euery third yeere, cloaks a piere, & to each of them xvi. s. viii. d. a yeere, to be continued for ever. And as anie of these Almes-men shall die, & their places grow voyde, then these Cloake-men by Election to stand, and possesse the former p^{ar}ce, and beneuolence in reuerſion.

In regarde whereof, they may (with the Prophet) crie out and say, Oh what shall wee giue vnto GOD for all his benefites, and the Blessings hee hath bestowed on the Sonnes of men?

If wee would knowe howe to please him, and bee readie to followe his will and Commandement, though

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though wee be not able to perfoyme what we would, yet doing what we can, our vnperfectnes shall be made perfect through *CHRIST*, and esteemed as righteous in the merites of his *Passion*; neither doth the Lord require more then a thankfull heart, as the Scripture testifieth. Hee that offereth praise shall glorifie mee, and to him that disposeth his wayes aright, will I shew the Saluation of GOD.

Of his Charitie to *Bedlam* and *Bride-well*,
The Hospitall of S. Bartholmews, and *Saint
Thomas Hospitall* in *Southwarke*.



Now turne your eyes vpon wounded, and vlcrous Lazars, that lye vnder the handes of *Chyrurgicall Physicians*; (made miserable, by their olone grievous, and Eye-wounding sores, and made happy againe, through present hope, and after happe, to be perfectly Cured, by the prouidēt meanes of this godly Benefactor) and you shall see their woundes and Vlcers to stand wide open before you; Wh looke in at them, & you shall beholde Miseric her selfe, to haue taken possession of their earthly bodies, (being Houses of Clay, as Iob calleth them,) soz to dwell therein. And when you are gone, come againe within a while, & beholde their woundes closed, and sores skinned, and seeing nothing but bare scarres & Wrinke in their places; pronounce, that Mercie hath bene there, and displacing Miseric, (nothing to be seene, but her swete-steps) hath set ioy, health, and comfort, as ioynt Tenants in possession, assigning them to pay soz their Rent, Laude and praises vnto the *HIGHEST*; It being his godnes that sent

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sent his seruants Charitie to dos all the god is done vnto them. And seeing it is God, which hath striken them, (as Iob telles them) bringing on them *vulnera per alium*, wounds by something from without, or making to rise vp in them *vulnera per se* Sores fro something within; It is for them to know, and acknowledge, that *Ipse medetur qui vulnerauit*, &c. He which woundeth them by one meanes, healeth them by another: And he which hath striken them by his instruments of equitie, salueth them by his hands of Mercie. Striking them, that their hearts may see into their sinne, and acknowledge his iustice, heartily crying, *Iustus es Domine & iustum iudicium tuum*. Righteous art thou (O Lord) and iust is thy Iudgement. And healing them againe that they may behold his mercifull goodnes, sweetly singing, *Gratia dei est, misericordia Domini est*: This is the fauour of God, This is the mercy of the Lord: (that is) euen that they perish not.

Upon sweet experience of which great Mercie, Duettie laies vpon them (that are thus relieued, if shamefully they shake it not off) this humble confession of Iacob, I am not worthy of the least of all thy mercies. And this great mercy which they finde comming vnto them from God, they may conceiue, that through this godly Benefactor, as through a Conduitt pipe, It is deuiered vnto them from their good God: the fountaine of mercy: yea rather brought vnto them in him as in a vessell of mercy: That so God shewing them mercy by him, and they returning him honour, and praise from him: He may aswell from them to Godward be *vas honoris*, A vessell of honour: as he from God to them, *vas misericordie*, A vessell of mercy. Who as he was alwaies, a charitable relieuer of diseased or maimed persons: So did he but at Easter last, not

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thre weekes befoze his happie departure out of this miserable world, sent to each of the places aforesaid Thirtie and oddes pounds a peere, to be employed to the ease and comfozt of such as were there detained.

That Prysoners haue beene relieued and released out of the prisons of Newgate: The Counters and Ludgate by the riches of his gift.

Here may you behold the further care of this vertuous man, in his continued deedes of charitie in his life time, and a little befoze his death, extended to the comfozt of distressed prisoners: who if euer men had cause to magnifie the Gracetic of God for his gifts bestowed by the hands of his seruants: Then may not they be bashfull to speake, or bury in silence the bountifull fauour of so good a Benefactor, who through his charitie hath not onely relieued them being in prison, but hath also loosed the lockes of the prison doores, and made the bolts sit open by his bountie.

They whose debtors made them captiues, and cast them into loathsome prison, where the bozdes were their beds, where the prospect was but Iron grate, and the sweetest ayre infectious smell, at length by his meanes found ease of their extremities.

Oh that hard hearted people would be but moued (as this good man was) to enter into a charitable consideration of the extremitie of Prisoners, and the distressed estate of Prisoners.

They heare nothing there but moanes, nor haue sight of any other thing but miserie: Their smiles shoakt with sighes, and their mirth ouercome with
mourne

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mourning: carefull complaints are their communication, Oppression and extreame dealing, is the tale they tell of, and euery one knowes better how to declare his griefe, then which way to redresse it. Fraude, deceit, and faithles friends, bzing most men in, and hardnes of heart, crueltie and lacke of mercie keepe them there, where many moneths together they sate on the bread of affliction, and drinke the water of sorrow.

Let no man speake of extremitie, that hath not knowne Captiuitie, nor brag of friendship & friends, till he haue bene bolted in prison: This is the fire that purgeth the gold from the dross, and the touchstone to trie a faithfull friend from a fawning flatterer: There dwelles the melancholy guses of sad petitions, who like Briarius with an hundred eyes wite swiftly, but the messengers that carrie them, may be fitly compared to leaden heeld Saturnus, that finishe his course but once in thirtie yeares: Thus the poore mans thoughts which runne as swift as Pegalus, expecting an answer, doe in vaine make a thousand long looks out of the yron grate to see the backe returne of this slow worme: At which time it often comes to passe, that his hopes are utterly frustrated.

When sends he for his brethren, and they looke big: for his kindred and they will not know him; for his friends, and they will not come at him; but with coy looks, and scornfull termes they all forsake him, and no man pitties his afflictions.

Flintie hearted Creditors haue threatened to make dice of poore mens bones, but they would be paid, and the while their poore wiues, and succourles children, haue bene readie to starue at home. But in the midst of all this miserie, when hope of helpe

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hath bene past and nothing lookt for, but continuall calamitie; Then hath the Lord by his seruant sent helpe, as he did to Daniel in the Lyons denne, and to Peter being in prison. This elect seruant did not onely like Abacuck, feede the hungrie Captiue, but like the blessed Angell of God he hath also taken by the hand, and brought forth the poore, and miserable Prisoner, paid his debt, and set him free. Hereby they haue enjoyed the swete blessing of libertie, and bene cleared of that crueltie, which they were lately befoze afflicted with.

God increase the number of such charitable men, and soften the flintie hearts of cruell oppressors: Before whose eyes this worthe man hath set an euerlasting president: Aswell to be continued in these places for euer: As by his godly gift at Easter last, being but thre weekes befoze his decease, who gaue to each of the prisons afore named 50. pound a peece to be disposed of, either to the poore prisoners reliefe, or enlargement.

Of his Charitie to poore young beginners of the Company of Marchant-taylours.

As he was generally well disposed towards all, So was he especially vnto the company: Into which he was worthily incorporate: And in his many good deedes towards them (as in a Chrystall glasse) you may behold his godly care to poore young people of that Societie: who not forgetting such as haue bene newly made free, & haue bene beginning to trade in their professions, to helpe them forward in the world (making them goe y^e were scarce able to crepe) and to further them in so laudable an action, hath also stretched

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stretched forth his bountifull hand towarde their reliefe

Those who in their beginnings, haue not beene able to enconce their selues against pouertie, (resting in the feare of *GOD*, on his prouidence for their preferment) his heart hath the *Loorde* stirred vp to helpe, and to regard their want, and relieue their necessities: Hee like a kinde Father, hath prouided portions for them, and hath not let them passe into the worlde without some gifts from his bountifull hand: that they might thereby, (either the better profite themselves, or otherwise prouide for their necessarie imployments: Following the example of *CHRIST*, at the marriage of *Canaan*: where seeing their neede, hee shewed his first miracle, by turning water into Wine; That gifte is small that doeth no good, and the good will very slender that deserues no thanks.

As the young Dainfells and Maydens of *Ierusalem* sung the praises of King *David* for his deedes: So may the Young men of this companie, sing in the commendations of this good mans Charitie; For by his meanes haue their Preferments beene furthered, and their weake estates and conditions often raised.

And as it was saide to the *Gouernour* of the feast, Thou hast kept the best Wine till now; So may these young beginners say:

The best gifte came not till now;
For which benefite, they are to yelde vnto *GOD*
due thanks, and continuall glorie.

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Of his bountie to the Prisoners of *New-gate*,
and his prouision for the Tolling of the
Bell, at *S. Sepulchers*, for condemn'd per-
sons, which gifte is to continue for euer.



Seeing the Prayers & teares of the
naby doe pearce the Heauens, and
that Iosephs afflictions are regar-
ded of *GOD*, why should I not set
downe these poore mens miseries,
& magnifie Gods mercies, which
doe comfort them in the same.

The wretched and forlorne
men, forsaken of the world, and despised of the mul-
titude; who with hungrie bellies haue bene cast into
Prison, without either money or friendes to helpe
them, haue not bene left destitute in their extremities,
but prouided for, beyond deserts or expectation.

Among many faithfull seruants of *CHRIST*,
pittyng the poore, they haue not bene least bounde
to this their godlie Benefactor for their reliefe, who
hath bountifullly fedde *CHRIST*, (in his Members.)
His cherefulnes in giuing, hath from time to time,
made well knotone, that hee was beloued of *GOD*,
who loneth a cherefull giuer.

The Haruest of his happines shall be most plenti-
full, because hee hath not sowne his seed sparingly,
but hath bene made rich vnto all Liberalitie: which
hath caused in many poore people a continuall thank-
giuing vnto the *ALMIGHTIE*.

Oh happy man, Oh Heauenly Doue; so may
we call him, and so shall hee finde, taking part in the
first Resurrection: For, Blessed are they that consider
the poore and needie: the Lorde shall deliuer them

in

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in the day of Trouble.

He fedde these men in Prison, and gaue them comfort in their deepest distresse; But the Lord shall deliver him out of the paines of Hell, and his soule shall be filled with gladnes.

Ahasuerus feasted the Princes of Persia, and had much praise of men for the same; But Marie and Martha feasting *CHRIST*, were blessed of *GOD* for ever. He make Banquets, but the poore haue no part in them.

So did Holofernes for Iudiths sake, but perished in his excessse. The rich Glutton sared daintilie euery day, while the poore man died at his gate, for want of foode. Couetousnesse would suffer him to giue nothing, like churlish Naball, and Vnmercituinesse, threwe him headlong to Hell.

Pittie, and tender Compassion, doe declare the Children of men to be the Sonnes of God, who doth admonish them thereunto; saying: Bee you mercifull, as your heauenly Father is mercifull. Herein is God pleased, and his Maiestie honoured, by doing and shewing the true markes of his deere Children.

This Kirred by Maister Doue in the godly remembrance hereof, not only in his life time to relieue these distressed persons, by his manie continued deedes of Charitie, but to leaue a worthy commemoration of his Religious intention, to remaine for ever after his death, by the gifte of fiftie pounds, to bee employed in the perpetuall behoufe of such as shall be condemned to die. That is, in hauing the great Bell at Saint Sepulchers Church without New-gate, to be tolled (on euery Execution day,) till the condemned Prisoners haue suffered death; and also a small Hande Bell, to bee rung at Midnight, vnder Newe-Gate, the Night after their Condemnation; And

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And the next morning, at the Church-wall; To put them in minde of their mortalitie; With a Prayer to be aīre touching their saluation.

Oh admirable Deuotion, and woorthie to be recorded in the Monuments of Antiquitie; who whether he liued or died, gaue maintenance by his bountie, that this should continue for euer: for the comfort of them, and all succeeding them.

Oh what a vertuous man was this: whose care was not onely to preserve their bodies from fainting, by ministring ordinary supplie of sustenance, but to giue them spirituall fode; and to awake their sleepe senses from securitie, to saue their soules from perishing.

Of the maintenance giuen by him vnto certaine Schollers, in *Saint Iohn Baptist Colledge in Oxford.*



Besides the many meinozable daēds of Deuotion which he did to poore aged men, to comfortles widowes, to destitute and needie yong-men, to distressed Prisoners, and to diuers others, (yet vnknowne,) in farre larger measure then my Instructions haue hitherto ledde me vnto; He was also a charitable and carefull Patron to poore Schollers, where the abilitie of their owne Friends was not able to reach to yelde them exhibition. And (besides what he had formerly done vnto them) he gaue an hundred pounds at Easter last, and a Latine Bible, written in parchement, to certaine Schollers, in S. Iohn Baptists Colledge in Oxforde, for their maintenance and vse, and for their further

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preferment in learning (the high way to honoz :) Oh
happie Schollers, bozne in such a time, where bountie
and vertue calleth you to promotion. Spend not
therefoze pretious time idely, noz withdraue your
selues from the happines of your future hopes. Now
is a golden treasure opened vnto you, which farre
surmounteth Cræsus wealth, make your selfe rich in
learuing, and honoz shall be your reward. This your
good Benefactoꝝ hath loaden you with better treasure
then gold, silver, oz pretious stones, which are subiect
to many casualties, gottē with griefe, kept with care,
and lost with a thousand sorowes. These riches are
seldome possessed in peate, but are the cause many
times of cruell murthers, thefts, and an hundred
deadly daungers of body, and often proue the destruc-
tion of the Soule : But learning shall whilst you
liue euer last, and remaine with you : So these shall
be able (leauing your life) to robbe you of this trea-
sure. Had king Priamus sent his Sonne Polidorus
with no other treasure to his supposed friends : The
young Prince had neuer felt the force of inhumaine
murther and crueltie, noz his Parents had cause to
lamept so grieuous a mischance, with so many sor-
rowfull and bitter teares. Therefoze be grædie to
gaïne learning, and knowledge, be earnest, and care-
full to purchase wisdom, the which shall crowne
you with honoz in the daies of your perfection, and
raise you to the high Seats of dignitie. Embrace this
benefit with gladnes, and praise God for him that
gaue furtherance vnto it.

Of

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Of the bountie and charitie of Maister Doves
to the Schoolemaister and Schollers of
Christs Hospitall in London.

O Ver many Orphanes & poore children, did he become a carefull father standing in stead of their owne naturall Parents, in affording meanes to haue them trained vp in the exercise of good letters, to bring them to p̄ferment, and to keepe them from the snares of Idlenes (the path to perdition) hath in tender regard of their good, and the Commonwealthis benefit, giuen furtheraunce to y^e Schoolemaister of Christs Hospitall, to nourish them in the knowledge of the latine tongue, and such as are not capable thereof, to be instructed in writing, and casting account, and to be placed and preferred to seuerall trades and mysteries, wherby they may grow in time to be happie members of this honorable citie. Wh y^e children, carrie thankfull mindes, first to God for his goodnes in preferring you hereunto, and next vnto such Benefactors, as haue so charitably prouided to instruct you. Through his bountie shall you be trained vp, either in the latine tongue, that you may proceed vnto further knowledge, or in writing, that you may be able to set downe that w^{ch} your penne, which your memorie is by no meanes able to preserve. And whether you be in prison restrained from libertie, or separated by the Sea, from the sight of your countrey, by your penne you may helpe your selues in the one, and satisfie your selues in the other. What honors you may attaine vnto by learning, or what good you may come to by hand-writing, you are not able to conceive, before you haue made experience of it. By the one you may be both beatified, and beautified with all y^e inward graces of the minde, by the other, you might speake, if you had lost your
tongues

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tongues by tyzannie, as many did in the bloody daies of Dioclesian : **O** did your legges faile you, or were you made cripples by the warres, (as Scipio was) yet your working might get your livings, and procure both rayment for the backe, and food for the belly : were your mindes troubled and bered, and that your memories were as weake, as Melais braine was feeble, yet the propertie of your penne might serue to helpe you in y^e imperfection. **W**herefore it is no small benefit bestowed vpon you (oh y^e children) that may be enriched with so excellent a qualitie, onely by vsing diligence without any charge to your Parents.

For this cause suffer not occasion to ouerslip you, but take hold of her fore-top, least neglecting more opportunitye, you afterward snatch in vaine at her bald hinder part, and so with griefe, and repentance, bewaile the losse of that which can neuer after be recovered, according to that of the Poet,

Volat irreuocabile Tempus.

That Time is bald, and being but once past, cannot be call'd againe, for all thou hast.

Of his charitie to the citie of Bristow, and a relation of some other his seuerall bounties.

Besides many other places that can yeld a plentifull testimonie for him in his behalfe, and make a condigne Relation of his good workes, we may not here forget the religious care, and prouident order which he toke in his life time for the reliefe and succour of the poore people of Bristowe : **W**ho hearing that the same citie was fallen into some decay, and povertie, out of a feeling remorse, and charitable inclination he had to yeld helpe to their deuotions, freely bestowed vpon the same citie, the summe of one hundredeth pounds.

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As his bountie was great towards this Citie, so were his hands euery where reached out to the necessities of all sortes. For such was his charitie, that if he had seene poore men addicted to labour, he would set them on worke, and cause them to be employed to their better furtherance, and encouragement. If he heard that any of his poore neighbours, were decrepit, or destitute of meanes to follow their professions, he would supply their needs in one condition or other, and not faile by his money to make way for their good intentions. Wherein he dealt no worse with them, then a Reuerend father dealt with a poore kinsman of his; who being solicited to aduance him: And he thereupon inquiring, what course of life he followed, and receiuing answer, that he was an Husbandman: Why then (quoth he) if his plough be broken, I will repaire it, or rather then faile, bestow a new one vpon him, whereby he may goe on in his course of life: But so to aduance him, as to make him idle, or to forsake his trade, or condition, in which he was brought vp, that I meane not to doe.

He was milde and gentle to all, and his purse euer open to such as were petitioners vnto him for his reliefe, so as he might iustly be compared to Titus, *Qui neminem unquam à se tristem dimisit.* Such as were suitors vnto him for succour, did not at any time depart from him without contentment, he dismissed no man sorrowfull for lacke of successe, nor sent any man from his presence full of griefe or sadness, for want of his helping hand, to giue ease and enlargement to their heauines.

As he was deuoutly carefull to relieue both aged, and impotent old men, so was he alwaies religiously mindefull (as is aforesaid of the wel tutoring and good education of poore, and indigent schollers, following the

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the example of a godly Patron, who esteemed *Hospitale ad publicandam paupertatem, & Scholam, ad instruendam iuventutem, esse optima opera, quae aliquis potuit efficere.* That an Hospitall, to sustaine the poore, and a Schoole, to traine vp youth, were the worthiest works that a man could leaue behinde him.

Insomuch, as (led by these motives) he left to the benefite of Posteritie, an euerlasting memorie of his Saint-like minde in these behalves, Allowing sixtene pounds a yeere for euer, to Christs-Hospitall in London: to be employed towarde the vse and maintenance of a Scholemaster, to traine vp and instruct tenne young Schollers, in the knowledge and learning of Mulicke and Pricksong.

Eightene pounds a yeere, to be continued for euer; for the Examination & Approbation of certaine Schollers yeerely, out of the free-schole of the Companie of Marchant taylors in London.

Twenty pounds a yeere for euer, To the Prisons of Ludgate, Newgate, & the two Counters. And certaine fees and Allowances, to the Officers of Marchant-tailors-Hall, to remaine to perpetuities: to see these things duely obserued, according to the purpose of his charitable and religious intention.

All which he performed with such Alacritie, that it may bee saide of him, *Mercēs eius copiosa est in Caelis*; His reward is very great in the Kingdome of Heauen.

In the sight of God, hee enioyeth the fulnes of all felicitie, which neither eye hath seene, nor eare heard, nor mans heart atchieued; For *Resurrectio immortalis pullulat fecundius, cum in pauperum auxilio seruatur*: The Resurrection of immortalitie springs more fertillie, when it is sowne in helpe of the distressed and needie. And he liuing and dying (no doubt) a chosen and beloued seruant of God, and one, who (as it may

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he truly said of him,) had deuoutly consecrated both his whole life to God, and his carefull endeouours to the reliefe of the poore.

After hee had perfozmed his Oblations of Prayer and Thank-giuing to God, as Abraham, (of whome he was a true Sonne) yielded by the Spirit, and died in a good Age, an olde man, and of great yeeres; Committing his bodie (which was but lately the mansion of a most excellent Soule,) vnto his graue, where it rests, in assured expectation of a glorious resurrection.

The manner of his Departure out of this World, and his desire to bee with God.



All his sickness (which was not long by reason of the weaknes and disabilitie of his bodie, being fourescore and fiftene yeeres olde,) hee neuer shewed signe of discontentment, or impatience, neither was there one word heard come forth of his mouth, sounding either of dispaire or infidelitie, of mistrust, or distrust, or of any doubting or waivering in the faith of Christ, but alwayes remained faithfull, and resolute in his God; and so desirous was he to be with the Lord; that these golden Sentences were neuer out of his mouth. I desire to be dissolued, and to bee with Christ; And oh miserable wretch that I am, who shall deliver me from this bodie, subiect to sinne? Come quickly, Lord Iesus, Come quickly.

Like as the Hart desireth the Water-springs, So doth my Soule thirst after thee (Oh God.)

I had

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I had rather bee a Doore-keeper in the House of my GOD, then to dwell in the Tentcs of the wicked. With manie other Heauenly speeches, which least I should seeme tedious, I will omit

Hee would alwayes pray absolutely, that God would take him out of this miserable Moride. And whe his kintred or friends would seeme to pray for his health (if it were the will of God) He would answere;

I beseech you pray not that I should liue: For I thinke it long to bee with my God; *CHRIST* is to me Life, & Death is to me aduantage; Yea, the day of death is the birth day of euerlasting life; and I cannot enter into Life, but by Death; Therefore Death is the dore, or Entrance into Euerlasting life to mee.

I know and am certainly perswaded by the Spirit of God, that the Sentence is giuen already (by the great Iudge) in the High Court of Parliament of Heauen, that I shall now depart out of this life; and therefore pray not for mee, that I may liue here, but pray to God to giue me strength and Patience to perseuere to the end; and to close mine eyes in a Justifying Faith, in the Blood of my *CHRIST*.

With that, he saide, I thanke my GOD, through *IESVS CHRIST*; Hee is come, Hee is come, my good laylour is come, to let my soule out of prison;

Oh sweete Death thou art welcome, welcome sweete death, Neuer was there any Guest so welcome to mee as thou art; Welcome the messenger of euerlasting life: Welcome the dore and entrance into euerlasting glorie; Welcome I say, and thrice welcome: My good laylour, doe thine office quickly, and set my soule at libertie; Strike sweete Death, strike my heart, I feare not thy stroke: Now it is done; Father into thy blessed hands I commend my Spirite: Into thy blessed handes I commend my Soule and my bodie.

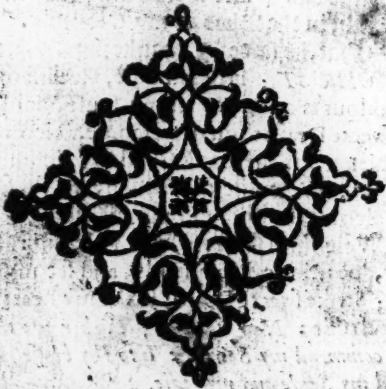
At

London's Doue.

At which wordes his breath staved, and so neither
morning hand nor fate, he slept sweetly in the Lorde.
The second day, of May. Anno. 1512.

Thus haue you heard the vertuous life, and Chri-
stian death of M. Doue; whose many deedes of Cha-
ritie, are moze acceptable to God, and moze memora-
ble to men, in that they were done in his life time.
God stirre vp the hearts of Rich and Able men to fol-
low his steppes; and giue them grace to imitate his
good example. That they may come to those vn-
speakable Ioyes, wherein hee now re-
steth, through Christ our Lorde.

FINIS.



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